Numb. 66.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** September 24th. to **Wednesday** September 29th. 1708.

Q. *GEntlemen, It is a conſiderable time ſince I gave you any trouble this way, and therefore I hope you'll the eaſier pardon this addreſs, which comes to requeſt the favour of your ingenious Society as ſoon as your leiſure will conveniently admit, to give me your Opinion of that wondrous Change that paſs'd on King* Nebuchadnezzar, *mention'd in the* 4th Chap. *of* Daniel, *and how long He may be ſuppos'd to continue under it. By the Deſcription the Prophet gives of this ſtrange Metamorphoſis, I can't but incline to think, that He was chang'd as to his Shape or Form, and that all his Motions and Actions during his ſtay among the Beaſts of the Field were as to appearance no way differing from their's. Your gratifying this Requeſt will very much oblige Gentlemen Your Servant* Lucinda.

A. Madam, We beg leave to tell you, that we are oblig'd to diſſent from ſo ingenious a Queriſt, ſince the Transformation of *Nebuchadnezzar* into the Form and Figure of a Beaſt is Inconſiſtent with that very Deſcription, you are pleas'd to mention. For in *Dan.* 4. 33. we read, that inſtead of the Hoofs and Hairs of an Ox (into the Shape of which one wou'd think he wou'd have been transform'd, ſince the Text ſays, that *he eat graſs (as Oxen)* he had *Hairs like Eagles feathers, and Nails like Birds claws.* And therefore we are aſſured, that in ſome parts of him he bore reſemblance to the Fowls of the Air, and not to the Beaſts of the Field. Had he been entirely chang'd into any of the Inferiour Creatures, it wou'd probably have been a ſudden and entirely miraculous Metamorphoſis; whereas the Sacred Hiſtory acquaints us, that the Change, it ſpecifies, was both Gradual, and had ſomething in it of Natural Production; *his body was wet with the dew of Heaven, till his Hairs were grown*, &c. the former Sentence implies, that the dew of Heaven had it's ſhare in that mighty change; and the latter ſhews us, that the change was made by advances and degrees. Since the Prophet gives us ſo particular a deſcription of ſome alteration made in *Nebuchad-nezzar's* body, were there any other alteration made, we cannot think, that he wou'd omit the relation. And this Argument receives an additional enforcement, in that on ſuppoſition of a total change, he acquaints us only with the moſt Superficial and Inconſiderable Parts; which is contrary to the nature of Hiſtory.

But beſides the foremention'd Change, ſince the Text ſays (as is obſerv'd above) that *he eat graſs like Oxen*, we may therefore gather, that his Senſation of Taſt was like to that of Oxen. And ſince at *Ver.* 36. We hear him ſaying, *My reaſon return'd unto me*, we may thence conclude, that with regard to his Intellectual Faculties he was reduc'd to a level with *the Beaſts, that Periſh.*

Q. *Acknowledging, that all dealings with the Devil is abominably ſinful, I deſire to know, whether it be Lawful to Apply to thoſe, who Pretend to Fortune-telling?*

A. As the having recourſe to ſuch Pretenders is too Epidemical a Diſtemper, ſo the Solution of the Queſtion may be of Publick Uſe. But we may draw a very cogent Argument againſt it from your own acknowledgment. For what aſſurance can you have, that the Perſons you apply to, have no Dealings with Infernal Spirits? And if They Themſelves imagin, that they have nothing to do with them, yet you know not, but thoſe ſubtle Agents may have intercourſe with them, as it were, Incognito, and influence their proceedings, tho' Unknown to Them. To this purpoſe we wou'd preſent you with an Authentick Story. A Gentleman, that us'd to buſy himſelf that way, and from the Schemes, he had drawn, fore-told ſeveral remarkable Events. But peruſing afterwards his Schemes, and finding them notoriouſly falſe, he was ſtrangely ſurpriz'd, that true Conſequences ſhou'd follow from fallacious Premiſes. Whence fearing the concurrence of an Infernal Agency he wiſely bid adieu to that ſuſpected Art.

But let us ſuppoſe nothing in the caſe but the Rules of Art; pray, what Art or Science can acquaint us with the deſigns of Providence, with the intentions of our All wiſe Diſpoſer? What reſearches can make us *Know the Mind of the Lord*, can qualify us to become *his Counſelors?* And cou'd Humane Learning enable us to perform ſuch wonders, what warrant have We to dive into the Secrets of the Almighty, to invade our Soveraign's Prerogative, and boldly intrude upon thoſe things, which the Father hath reſerv'd in his own breaſt, and you know withal, who has ſaid, *it is not for You to know the times and the ſeaſons, take no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf: Sufficient for the day is the Evil thereof.* And the

ſame Divine Perſon is ſo far from allowing you to pry into Futurity, that he commands you to pray Only for your *Daily Bread*. And ſince God has forbid you the deſire of knowing, what ſhall be hereafter, you may well conclude, that it is Beſt for you not to know it; that *ſuch knowledge* as it is *too wonderful for you*, ſo alſo is it ſuch, as you *cannot* without Prejudice to your ſelf *attain unto*.

Under ſo Unlawful a Pretenſion we may include Palmiſtry, Phyſiognomiſtry, *&c.* with the Unwarrantable proceedings on St. *Agnes*'s and other days, which are the Unchriſtian Relicts of Heatheniſh Superſtition. Let therefore this uſeful Sentence reſtrain ſo unjuſtifiable a Practice, *Commit your way unto the Lord, and He ſhall bring it to paſs.*

Q. *I know a Young Girl of about twelve Years of age, that in her upper Jaw has two perfect rows of Teeth, and but one Row in the under. Pray, your Judgment what ſhould be the Cauſe of it, I never having heard of any ſuch thing beſides this one.*

A. It would have been ſome more Satisfaction to us to have known whether theſe two rows of Teeth did appear at the ſame time, or the one only ſome Years after the other: For if the latter it may be eaſily accounted for by ſuppoſing that this Girl did not ſhed her Teeth in that Jaw as it is uſual, and that thoſe that were to come in the room of 'em did grow nevertheleſs. But if the former be the caſe we muſt conclude, that the Teeth which generally ſucceed thoſe that are ſhed breaking out at the ſame time with them, kept 'em faſter in their Sockets and ſo prevented their ſhedding; which, however, muſt be reckon'd among the rare Productions of Nature, and may argue a more than ordinary ſtrength of it in that Young Woman.

Q. *Gentlemen, I ſome time ſince laid a Wager with a Perſon, who affirmed, that the Sun was far greater than the whole Earth, which I did ſay was impoſſible: But it was reſolved to refer it to your Arbitration (being aſſured of your Impartiality)*

——— *and rather,*
For All did allow
You ought beſt to know,
You ſo oft ſaid the Sun was your Father.

N———e.

Q. The Magnitude of the Sun beyond that of the Earth is, according to Computation, in the proportion of 450 to an Unite.

———and therefore,
Since *Phœbus* muſt know,
And his Sons, ſay, 'tis ſo,
Diſpute not the Sum with a Wherefore.

Q. *Pray favour me with your Opinion, what occaſions that Numbneſs and pricking Pain which ſometimes happens in the hands or feet (commonly call'd their Limbs aſleep) whereby the Parts ſo affected are for ſome time render'd incapable of feeling or motion.*

A. That Numbneſs, or Pricking Pain, generally follows the Compreſſion, or Conſtriction of the Part ſo affected, whereby the Courſe of the Animal Spirits through the Nerves is Obſtructed, and Conſequently the Senſe of feeling in a great meaſure Diminiſhed.

Q. *Gentlemen, In the next* Apollo *I deſire you to inform this City, which is the greateſt Knave, a Lawyer, or a Stock-jober, it being a great diſpute this day in* Exchange-ally *and a Conſiderable Wager laid to be determined by you Sirs,* R. W.

A. We never thought that the Profeſſion of any Man cou'd ſtile him *Knave* or *Fool*, perhaps if you had ſent your *way of Living* with your *Name*, we might have ſeen occaſion to alter our Opinion, at leaſt you have deſerv'd almoſt as bad a Title by the liberty you take to plague the Town and us by ſo ridiculous a Query.

Q. *Gentlemen, Is a Man in point of Conſcience obliged to Marry a Woman whoſe affection he hath gain'd, if her Father will not give her the Fortune he hath promiſed, as 'tis evident he will not in the caſe of Your humble Queriſt; who deſires to know, whether the breach of his Promiſe doth not Diſingage me of Mine, the one being ſo much the cauſe of the other, that without it, it had never been.*

Anſw. If your contract was conditional, *undoubtedly* the Lady's Father, breaking his part of the Obligation, muſt of courſe diſſolve your own; but if your Circumſtances will *conveniently* allow it, 'twou'd be an Act of *Honour* and *Generoſity* to marry *notwithſtanding that*, the object of your former Courtſhip, for we find *by your Confeſſion*, you have gain'd her *Love*, and in obtaining *that*, we muſt believe you have made uſe of other Proteſtations than that you valued her for what ſhe was to bring you.

Q. *Gentlemen, there being a ſort of white Worms, which are flat and about an Inch long, wherewith ſome People are troubled; Query, what firſt breeds them, or what is the Occaſion of their Breeding, and whether they are dangerous, or may be the Death of a Man, if not prevented?*

A. Theſe Worms, as all others afflicting Human Bodies, ariſe from their Ova, being convey'd into the Stomach together with the Meats, and Liquids there Received; and that they are dangerous, is Evident from the Many pernicious Diſeaſes they frequently engender, as Feavers, Cholicks, Epilepſies, Conſultions, *&c.*

Q. *Meſſieurs, I am troubled in the Winter Seaſon, with a dry Cough, and that Phyſicians tell me it is occaſion'd by my Hair, and would have me cut it off, I am unwilling to follow their Directions; but,* Apollo's *Sons, I beg you would vouchſafe to give your Opinion, if by cutting my Hair off, I ſhould receive any Benefit, and if ſo, why.*

A. What the Phyſicians tell you ſeems very plauſible, for abundance of Hair may hinder the Ventilation of the Brain and the Perſpiration of Serous Humors, which, for want of ſuch a Diſcharge, may fall down upon the Lungs, and be the Occaſion of your Cough.

POEMS.

Q. *I Am by Nature ſober and ſedate,*
To no enormous Sin my heart inclines:
My Mind (deprav'd) is much perplex'd of late,
With thoughts (that if I could) I would decline.
Pleaſures and Senſual Joys, I do deſire,
Which tho' I know both tranſient are and vain:
My Youthful Inclinations do require,
Nor have I power my Wit for to reſtrain.
The lovely Charms of the engaging Fair,
With amorous thoughts daily enflame my breaſt:
So that when I to pay my Vows repair,
Or Love, or Pleaſure doth my Mind moleſt.
With all my might I long have ſtrove to gain,
A heart ſincere, on Heaven to fix my mind:
To you I therefore come for to obtain,
The glorious means, that may my thoughts refine.

A. 'Tis pity, wondrous pity, Fleeting Joys,
Which in a tranſient Moment are no more,
Shou'd vex your Serious Hours, and Empty Toys,
Exclude (ah! ſtrange!) an Unexhauſted Store.

Let

Let Meditations on the Realms Above
Oft, very oft your better times Employ ;
They'll Diſengage you from a Baſer Love,
Nor ſuffer *Worthleſs* Pleaſures to Decoy.
But ſince the Charms of Love your thoughts con-troul,
Let Marriage-Tie confine your *Roving* mind ;
When *Chaſter* Pleaſures ſhall engage your Soul,
To Joys *Fobidden* you'll be Leſs enclin'd.
But oh! (forget it not) you muſt implore
A Better Guide to favour your Deſign ;
If He aſſiſt you, whom we all Adore,
You may do Wonders with an Aid Divine.
Q. *Is't ſinful for a Man to Wed,*
When Parents Diſapprove the Deed ?
A. Since They're entruſted with the Reins,
A Neg'tive Vote in *Them* remains ;
And ſure they may Forbid the Banes.
Q. Doctiſſime Apollo,
Σὴν βελὴν *I'll follow,*
Et own *my ſelf one of your Debtors :*
But, tho' Σοὶ κὴ ψυχὴ,
Eſt incertior Τύχη,
Καὶ Amice *receives all my Letters.*
Ἐσὶ καλὴ, & *Chaſt* ;
Ἀλλ' ubi nunc eſt !
Οὐκ οἶδα ; *Sir,* Sodes, *adviſe Me,*
Which way to come at Her,
Aut *ſooner* aut *later,*
Nullus ſum, *if ſhe ſcorn* κὴ *diſpiſe Me.*
A. Si to Covert unknown
χαείτων μία's gone,
Ἢ *recluſa eſt* in *Danae's* Tower :
Ὅταν, *bono ſis* chear,
Nec ſo languid appear,
But *Memento Dieſpiter's* ſhower.
Sinas χρυσὸν to be
Mediator for thee,
Καὶ *nil poteſt* Τοίνον controul ye :
For 'tis Βῆς επὶ γλαύτης
Will *oſtend* how the Plot lies :
Ὡς κὴ Φοῖβε Τελέεται Ϭελὴ.
Q. *Aſtronomers ſay,*
There's a World in the Moon :
Now *what ſays your* Godſhip, Apollo ;
For *if by Your Light*
To Us She ſeems Bright,
Whoſe Dictates ſo ſafe can we follow ?
Since all their fine Lectures
At beſt are Conjectures
And of what Themſelves are not ſure,
Apollo, *or None*
Is able Alone,
This mighty great doubt for to cure.
A. Apollo ſurveys
More Illuſtrious Orbs,
And ſo diſregards his ſmall Siſter,
That as oft as this Globe
Her light did Diſrobe,
He ſcarcely can ſay, he Miſt her.
But to ſo many Lectures
Not to add New Conjectures,
His Sons will not give a Deciſion ;
For to lay about,
Amidſt ſo much Doubt,
Perhaps might but cauſe a Deriſion.
Q. *Shou'd not I (hapleſs Youth!) ceaſe to complain*
That I have lov'd a charming Nymph in vain ?
Is it a wonder that I han't prevail'd,
This curſe is on the Rhyming Tribe entail'd,
Since I tho' vers'd in every skillful art,
Moſt apt to ſoften lovely Daphne's *heart,*
Cou'd not to my embraces e'er perſwade
The coy, diſdainful, and obdurate Maid.
But if this Ancient Tale you don't believe,
To late Examples ſure you'll credit give.
Immortal Cowley's *ſad complaints will prove,*
That he was unſucceſsful in his Love.
Harmonious Waller *wrote ſuch moving verſe,*
As might the hardeſt hearted Virgin pierce,
Yet Sachariſſa *never was inclin'd*
To cure the raging anguiſh of his mind.
If ſuch as theſe were in their Love unbleſt,
Who noble Talents each of Glorious Wit poſſeſs'd,
Then I unhappy Youth ſhou'd not complain,
That I have lov'd a charming Nymph in vain. W. B.
A. Rightly you judge 'tis Folly to complain,
Where all your *Pray'rs* and *Wiſhes* will be vain,
Fortune, not *merit* makes a *Miſtreſs* kind,
Cupid you know, is, as he's painted, *blind,*
Thence are his Smiles *unſure,* and Changeable as wind.
Q. *May't pleaſe you* Apollo, *t' adviſe a Tonng Fellow*
Who wants Reſolution, to come t' a Concluſion,
In a certain Affair, deſerves all his Care.
I'm now about Thirty ; Strong Vigorous and Hearty,
Have ſerv'd in Love's Wars, but com'd off without Scars:
And weary of Women, who 'er Painted and Common,
Wou'd now run the Courſe, off for Better, for worſe,
And finiſh my Roving, in that way *of Loving ;*
But want an Eſtate, to Jointure my Mate ;
And long Bags of Money, to endow my Honey ;
For Father and Mother, begot firſt my Brother,
Yet I have enough, to be Poverty-Proof.
Theſe being Premiſ'd, I'd now be adviſed
If I ſhou'd Importune, a Widow ot Fortune,
To Have and to Hold, *her* very Good Gold,
And Take with her Hand, *Her* Houſes and Land,
Be ſhe Ugly, or Old, Ill-natur'd or Scold,
With every Grace Revers'd *in her Face :*
Or make my Advances, by way of Romances,
To a Nymph of Eighten, of a Beautiful Mien ;
Good Humour'd and Witty, Obliging and Pretty ;
And take to my Arms, a Treaſure of Charms,

Not

Not Chaffring for Portion, like a Covetous Wooreſon?
But a Lovely, Young Fair *is (tho' not a great Heireſs,*
Whilſt Virtue and Honour, ſit ſmiling upon her)
A Charm *will aſſure ye, and fully ſecure ye,*
From all your wild Fits, and reſtore You your Wits.

A. Since You've made a *Retreat,* in your Vigour (and Heat,
Hav'ng from thoſe Wars got, where a *Scar* is a Blot,
Where *Honour*'s complying, with nothing but *Flying,*
Keep in a whole Skin, with *a ſound Noſe and Shin*:
Therefore we adviſe ye, be not ſuch a Nizey,
For Lucre of Money, to wed an *Old Crony,*
For if you've ſo much Good, to Bear with your (*Touchwood,*
Nor when ſhe *Scolds,* Mind Her, nor to Gunpowder (Grind Her,
Nay and *Kiſs* her when Drunk, by Miſtake for a (Punk,
Yet when Cool and Sober, at the *Sun* in *Octber,*
Her Phize and her Mien, will give you the Spleen,
Or ſend you a Roving, *to your old way of Loving*:

Note, That ſuch who make Collections, may have the Title Pages to the *Britiſh Apollo,* of the Men in their Walks, at a Penny a piece.

SIR,

THE Letters from Vienna which bare date Sept. 19. Give an account that they receiv'd the day before an Expreſs from Barcelona with the advice that Admiral Leake arriving with the Fleet before Cagliari in the Iſland of Sardinia, threw ſome Bombs into that Town the 13th. that the Citizens and Clergy agreeing to deliver up the place, the Marquis de Jamaica, the Viceroy, with his Garriſon conſiſting of 600 men, found themſelves obliged to yield Priſoners of War: After which, K. Charles was proclaim'd King of Sardinia, and the Count de Cifuentes acknowledg'd for his Viceroy. That the States of that Iſland had promis'd to furniſh 30000 Sacks of Corn to be tranſported, with the Marquis de Jamaica, the late Viceroy, to Barcelona; And that there were likewiſe found 2000 Horſes deſign'd for the Duke of Anjou's Service, which were ſiez'd for the uſe of King Charles: That the Confederate Fleet was to ſail from Sardinia to Port Mahone, to endeavour to reduce that important place (which is the beſt Harbour in the Mediterranean) and the whole Iſland of Minorca, with the aſſiſtance of Major General Stanhope whom they were to take on board with 1500 men, 12 pieces of Cannon, and good ſtore of Ammunition. That the Emperor has caus'd Te Deum to be ſolemnly ſung for the Advantages gain'd this Campaign over the Enemy by the Duke of Savoy, and particularly for taking Feneſtrelles, which piece of News was brought by the Count de Harach, with theſe Particulars, that the Garriſon conſiſting of 784 Soldiers, 76 Officers, and ſeveral Commiſaries were made Priſoners of War, and that in the place were found 47 Cannon, 16 Mortars, and a great quantity of Ammunition. That the Emperor has held ſeveral Councils about the affairs of Italy, and that his Imperial Majeſty being inform'd, that the Troops in the Ferareze have been attack'd by thoſe of the Pope, 'tis ſaid, orders are ſent to the Count Taun in Piedmont to detach 9000 men for that Country. 'Tis advis'd from the Hague Octob. 2d. That the arrival of the Britiſh Forces of Oſtend whereby a Communication is open'd with that Town and the Army of the Netherlands, has remov'd the great Uneaſineſs which our Generals were under about the Succeſs of the Siege of Lille, which is now proſecuted with abundance of Vigour and Reſolution. That they have receiv'd confirm'd advice from Flanders, that the French having attack'd on the 28th paſt, the Troops that guarded the Convoy from Oſtend, were defeated after an obſtinate fight, and that the ſaid Convoy arriv'd ſafe at Menin the 29th. The firſt Advices which were brought from Our Camp, relate, that the Enemy had about 2000 men kill'd and wounded in the Action; but there are other Letters ſince, which makes the Enemies loſs more conſiderable, importing that they had near 4000 men kill'd wounded and taken Priſoners. Theſe advices add that the Enemy having attempted to throw a ſupply of Ammunition into Lille, were in great meaſure diſappointed, not above an 100 Troopers with a 50 pound bag of Powder each getting into the Town. That our Army being now ſufficiently provided with Ammunition, and having ſtill plenty of Proviſions it has been reſolv'd to carry on the attacks by the Saps and Mines.

'Tis advis'd from Portſmouth Sept. 25. That the Day before in the Afternoon the Queen of Portugal arriv'd at Spithead; On Board Admiral Baker, and immediately her Majeſty went on board the Royal Anne, where Sir George Bing receiv'd Her with the diſcharge of the Cannon, and at the ſame time Her Majeſty was ſaluted from the Town; and this day the Queen landed there, and is entertain'd at the Houſe of Thomas Ridge Eſq; Which concludes this from Yours, &c.

Any Perſons upon Directing their Letters (Superſcribed for the *Britiſh Apollo*) to Mr. *Keeble* in *Weſtminſter-Hall* Mr. *Leigh* at the *Green Dragon* in St. *Paul*'s Church Yard, Mr. *Bickerton* at the *Roſe and Crown* in *Little Britain* Booksellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2 *s. per* Quarter, and the Monthly Papers at 6 *d. per* Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards neatly Bound, to keep them in, at 2 *s.* a-piece. Likewiſe whole Sets from the Beginning, paying only 3 *s.* 6 *d.* for all before Midſummer, and the reſt to go; at which Places Advertiſements are taken in at 2 *s.* 6 *d.* each.

Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

ADVERTISEMENTS.

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